roparov Kara cro/f/3f}3tyJCf>€. "IJirtfCftitptJ fitv *yap*

jcivifcrttr lie TOW ju?f ovroc, «wro< rt MIK/OV icai trtgxtc TI irip <r<«i/i<i /ii'fta<? aramac

airfav <v roJc ap^arc owic i^oncrnc, «car* yc-yovlvoi Xl-yotwriv" o ?t IlX«rt»ii» o*»^(oXXa rifv vXiiv Sta^opac «ir«criic airaXXarr«i>^ K«t! rein fliml rijv TWF icaKwy airtav diriftrrati*? TiWiiirm;, liut I iS&tQ %VJft8

not guilty of that miscarriage of lutiT philosophers, in overlooking the third power, which is between the matter and God, and thereby falling into the grossest of all absurdities, that the nature of evils was but an accidental appendix to the world, and eame into It merely by chance, nobody knows how. So that those very philosophers, who will by no means allow to Kpicnrus the smallest declension of his atoms from the* perpendicular, alleging, that this would be to introduce a motion without a caime, and to bring something out of nothing, thetnseiveB do, notwithstanding, suppose all that vice ant) misery » which is in the \vorld, besides innumerahir othrr absurdities and inconveniences about body, to have come into it, merely by accidental consequence, and without having any cattne in tin? first principles, But Plato did not «*o; but divesting matter of all qualities and diflereitecftH by whereof it could not poKsibiy be niadti the of evils, and then placing Cod at 'tin* distance from being the cause thereof, be eciuwqueotly resolved it into a third unumde principle betwec?u C*od and the mutter, uu irrational «oul$_{f}$ or demon, moving the matter disorderly.—

Mow, because. Plutarch's authority passed! so uncontrolled, and hisr testimony in this |mrttru)ar